to be accounted the son of Chronos or Saturn.— And in answer hereunto, that philosopher stretch-eth his wits to salve that poetic Theogonia, and reconcile it with his own theological hypothesis; and thereupon he interprets that Hesiodian Zevc or Jupiter into a compliance with the third hy-postasis of his Divine triad, so as properly to signify the superior Soul of the world ; *wXoyov* Se,

jucyaX^c *TIVOQ Siavoiag eicyovov zivat rov* Aia-K^oyoc 7<*f> ro *icaQapov avrov KCU aKqpaTOv rov* Nov* icm oe oi)roc

Qvpavov vide, *wg* Ao'yog* Nevertheless it is reasonable to suppose Zeus or Jupitdr to be jthe offspring of some great mind; and Chronos or Saturn signi-fieth a pure and perfect mind eternal; who again is said to be the son of Uranus or 'Coelius.—-Where it is manifest, that Plato endeavours to accommodate this poetic trinity of gods, Uranus, Chronos, and Zeus, or Ccelius, Saturn^ and Jupiter, to his own trinity of Divine hypostases, *r ayaObv, vovg,* and i/ajx[1]^ the first good, a perfect intellect, and the highest soul.— Which accommodation is accordingly further pursued by Plo-tinus in several places, as'Enn.5.1. I.e. 4. and Enn. 5. L 8. c. 13. Nevertheless, these three ar-chical hypostases of the Platonic trinity, though looked upon as substances distinct from each other, and subordinate, yet are they frequently taken all together by them for the whole supreme Deity. However, the word ZoJe is by Plato severally attributed to each of them; which Proclus thus observed upon the Timaens : Af-yw^v on *iroXXal*

fiiv acre ra£«£ *KOL* Trapa IlXarwvt *rov* Aio^* * AXXoc 7«/> <> *SrjfjiiovpyoG Zevg,* a5g,lv KparvX^) ycypaTrrai, /cat aXXoc ' *o* Ilpwroc *rri*c Kpowac *rp*taSoc, we Iv *tytrat, K*